614 just like a woman chieftain, is due to the strength of her par-
622 ents' family. Since her elder brother, Li-ch'ü Ta-chi, has been traveling frequently to Wu-chio to help manage her affairs, no one dares to challenge her power in the village. This, of course, is not a permanent solution, and Li-ch'ü shih [23] herself is well aware of it. She has confided to the author that it was unfortunate that she did not produce a male heir. She is
[589 not yet thirty-one and according to Lolo custom could very well
177] remarry, but she repeatedly announced that she would remain a widow all her life in observance of Chinese tradition. As Wu-chio is an area in which Chinese and Lolo cultures intermingle, the development of this community depends entirely upon the relationship between the two groups.

621 The cohesive force in the clan village becomes strong
614 if there is a recognized leader supported by all the people.
721 Whenever something occurs, once the leader has issued a summons, all the male adults of the village immediately assemble to take orders from him, either to undertake an expedition to fight in a clan feud or to station themselves in front of the village to protect the clan members from enemy invasion. Since the Lolo at Ma-liu Wan had made enemies of the soldiers stationed at Lei-po, anytime they heard of a movement of the soldiers, Ta-i would gather together several dozen men to lay in ambush at the slope in front of Shan-wang Miao so as to deal the government soldiers a severe blow when they passed Chin-chu Tsui at the foot of the slope. Armed clashes between government troops and Lolo people have occurred frequently. After the incident of Hu Ch'ang-pao's death, Wu-ch'i Ku-pao made several surprise attacks on the village of Wu-chio, killing, plundering, and seizing animals. As head of the village, Li-ch'ü shih, although a woman, would personally direct her steward, Ts'ai Pao-chang, to assemble the village people to resist the enemy. At that time, Chinese soldiers were still stationed in Wu-chio, and since Li-ch'ü shih was the chief of the village ward, appointed by the government, the soldiers also undertook to help her in the defense. Therefore the main factor maintaining the clan village as a unit is the union of the clan members, whose combined strength would enable them to protect the villagers' life and property and also to gain lasting independence for the village.

564 A clan leader should always demonstrate a courageous
156 spirit and place himself at the front of a combat, thereby win-
703 ning the respect and obedience of the people. This is not only
554 true of the leader, but also of all the black Lolo in the clan. They, too, should be brave enough to lead the white Lolo slaves

587 shih, whose parents' family lives in En-cha-wa-hsi. She was first married to the son of Lao-mu's paternal grandfather's younger brother in the Li-ch'ü branch, and bore him a son named Lo-t'ieh. Now twenty years old, Lo-t'ieh is Lao-mu's cousin and only five years younger than Lao-mu. At the time En-cha shih's first husband died, her son Lo-t'ieh was still very young. According to the custom of the levirate, she remarried and became the wife of Lao-mu's father's younger brother, to whom she bore one son now fourteen years old and one girl now eight years old. Four years ago, when his paternal younger uncle died, Lao-mu married the widow, who again gave birth to a female child. So En-cha shih has married three times, but all within her first husband's clan. Her family status and position change each time according to those of her new husband. As to her children, they are ranked according to their father's generation. Thus, Lo-t'ieh is of the same generation as Lao-mu; he has also inherited from his deceased father a house of his own. The children of Lao-mu's paternal uncle now board in the house of Lao-mu's father, Yo-ha. Since his marriage, Lao-mu has a house and an independent family unit of his own.

Marriage transference of a widow is limited mainly to the clan kin of her deceased husband's generation or to his father's younger brother, his brother's son, and others. In the Liang Shan area, there are, however, also cases of the father's marrying son's wife or the son's marrying father's concubine. Cases have even been reported of the grandfather's marrying grandson's wife, but the author never witnessed such a case during his current inspection trip.

The Lolo population is so small that the tradition of marriage transference within the clan branch may also serve the function of solving the population and sex problem. From the standpoint of demography, a woman's remarriage increases the chances for her to have children and clan progeny. From the standpoint of sex, a woman can continue to remarry within the clan after her husband's death — no matter how many husbands she has had — while a man can take a young girl outside the clan or a widow of his own clan for a second wife after the death of the first. For this reason, the Lolo, [589] whether male or female, can have sexual fulfillment in life and there are no widows or widowers in Lolo society.

595 Sixthly, monogamy is the general marriage pattern of the Lolo. Occasionally, but very seldom, they practice polygyny, which moreover is limited to Lolo chiefs and [554] wealthy families

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

CHAPTER XXXI

A WREATH OF STONES AROUND CORAL BEADS

THE ambitious schemes of Vri-ha and his friends having fallen through it was necessary to make some other arrangements for the little girl who had sat alone around the fire in that circle of sixteen men. Among both Chinese and aboriginals it is the rule that all marry. Old maids are unknown. There are a few cases where daughters refuse to marry so that they may wait on their parents in their old age. This is only done, however, in cases where there are no sons and consequently no daughters-in-law. A daughter who in such a case refuses to marry wins the respect and even honour of all people and her case is sometimes reported to the throne as worthy of due reward. There are also the priestesses and nuns, who are spinsters, but these are but a small fraction of the whole population. A husband for every woman and a wife for every man is the rule of the land. Adam needs Eve, and vice versa. The Orient does not break the rule of the Garden of Eden. The social arrangement made at the beginning of race by the highest authority remains true in the Orient to this day.

Vri-ha's little sister was, after a while, betrothed to a Black Blood living not far from the home of the friendly widow. I remember it as a house where the rows of charms to keep off the demons were more than usually numerous. Later on it was seen that these charms were unable to save little Coral Beads in the hour when she had to face her great trial.